1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

443 mid-day a long line of Min Chia Towards
438 women with heavy pieces of wooden furniture, chests,
482 benches and bed ends, on their backs, stagger slowly on to
352 the fair ground. With the weight taken by a band round the forehead they have carried these loads from Chien Ch'uan and Ho Ch'ing, more than sixty miles to the north, and even for unladen men a three days' journey over the mountains.

443 Not far from the furniture sellers the pottery of Yung Pei,
438 a town in the High Yang Tze valley one hundred miles to the
323 north, is displayed. No pottery is made on the Ta Li plain,
435 and apart from the Kiangsi ware used by the rich, all the
415 pottery used comes from these Yung Pei kilns. Here one may see a cheap blue and white porcelain, mainly rice bowls, and a wide variety of earthenware vessels many of which reproduce in this coarse material the lovely shapes admired by connoisseurs in old Chinese porcelain. There are also the brittle, black clay cooking vessels from the district of Ma Kai south east of Ta Li, which are made from clay containing a high proportion of graphite, and are fire resisting. These cooking vessels, which sell for a few nickel in Ta Li, and for less than a nickel apiece in the district where they are made, almost entirely replace metal pots and pans for cooking. The only iron ware used in cooking are the large shallow cauldrons in which rice is cooked. These, too, are made in a neighbouring part of the province.

443 The busiest corner of the market is of course the produce
438 section, where rice and vegetables are on sale, or are direct-
435 ly bartered for other commodities. Here the farmers can ex-
231 change one *tou* of rice for ten Chinese feet of cotton cloth of the standard width of one foot; and this is sufficient to make a complete suit of coat and trousers. A large part of the country produce brought to market consists of livestock, pigs, chickens, and some cattle. Horses are not in quite the same category as they are mainly used in the transport trade and the dealers are Chinese, Moslems or Tibetans. The price

1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

352 The furniture of a Min Chia home is simple. Tables of two kinds, square for eating meals, and smaller oblong occasional tables for tea cups, which, with hard straight back chairs, are ranged around the sides of the guest room. There are also the long carved tables, something like a narrow European sideboard, which are used as altars and stand against the far wall facing the entrance of the guest room. Benches supplement the hard chairs, but except in a few rare rich households, there is no such thing as an easy chair even of the crudest type. The cane armchairs now made in K'un Ming are occasionally brought to Ta Li by members of the wealthier families, but it is exceptional to find more than two or three of these chairs in the best
573 houses. The Min Chia bed is simply a plank platform on four
352 wooden legs, unsprung and unyielding. This is covered with mats and then with quilts until the hardness of the planks is somewhat modified—but for the European body most inadequately modified—and reclining on such a bed is the
352 Min Chia idea of comfort. For cupboards the Min Chia use large chests, and locally made cabinets, of inferior workmanship.

Most of this furniture is very roughly made of soft woods, painted black, or black with red tops, in the case of tables and benches. But a better quality of hard wood furniture, tables, chairs, altars and benches is made at Têng Ch'uan north of Ta Li, and sold at the Yu Tan Hui fair. These pieces are made of red Ch'un wood, a hard wood of the ilex type found only at high altitudes on the Yunnan mountain ranges. The Têng Ch'uan Ch'un wood furniture is beautifully carved and very well made, the table tops cut from a single piece of wood measuring as much as 3ft. by 2ft. 6in. But though handsome, it is only made in the traditional pieces, and does not meet the demands of comfort. If a Min Chia wishes to make a guest comfortable he offers him

1: Fitzgerald 41-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

a seat on the bed, or rather invites his guest to recline on the bed, which is indeed the only approach to a comfortable seat which he can find.

The fact that beds are always found in the guest room, usually across the altar facing the door, is due to the crowded conditions of even wealthy Min Chia homes, and to the entire absence of the idea of privacy. A Min Chia home, if it is built on four sides of the courtyard, may have twelve rooms on the ground floor, and the same number on the upper floor, but the family, however few, would not dream of each occupying one room. Husband and wife will share one small room, perhaps the grandmother may have one to herself, the rest of the family are crowded together two or more to a room, and the empty part of the house is let to strangers, or, if the family is really large, distributed among other relations. Usually the upper storey, which to western ideas, is the most desirable part of the house, as it alone has windows on both sides, is left empty or used for storing produce or lumber. The Mia Chia do not like to sleep upstairs, and rarely use that part of the house at all.

In spite of the fact that so much space is there to hand, a Min Chia house has usually only one sitting room in use, and that is at once the dining room, guest hall, and probably the bedroom of some member of the family as well. In such conditions privacy is impossible, and fortunately is not appreciated. Min Chia cannot understand why one person should want a room to himself, still less why anyone should want two. They themselves seem quite indifferent to noise and undisturbed by any distraction. Children will learn their lessons reading out loud at the tops of their voices, babies wail, dogs bark incessantly, someone hammers nails into a box, and through all this the master of the house will sit unmoved, indeed unaware, conversing with a friend, reading, or doing accounts.

4: Liu K-4 (no date) 1944 AE3 Sino-Tibetan
Border Peoples AE3

301 She[1] carries all her woredly possessions in the form of decorations in her hair,
436 and around her eeck and wrists. That is the reason why paper money is of no use in this region.

291 In regard to shoes, the Ch'iang people are asually bare-footed, or wear straw sandals. The Gia-rung people wear cloth shoes of the Taing dynasty style, and the Fan people and the Black River people wear boots. This is due to the differences in the winter temperature.

262 There is no tribal difference in foodstuffs, but rather a difference in crops according to differences in the attitude. Both the Ch'iang and Gia-rung who live below an altitude of 8,000 ft. use corn as their staple food. For those who live above 8,000, their cheap food supply is Irish potatoes and barley and oats. For the Fan people in the grasslands, it is barley flour and butter and milk, and practically no green vegetables. The reason for the corn diet of people living below 8,000 ft. altitude is that mountain farms are generally small and their improved land is still more limited. The farmers are poor, and therefore they are under compulsion to raise the crop which will give them the most food, and not crops which are usually more nutritious. For people who live above 8,000 ft., the humidity is higher and the temperature lower; therefore, natural conditions are not suitable for the cultivation of corn, which requires much sunshine, but is favorable for oats and potatoes. Therefore these people live on potatoes instead of corn.

241 In the grasslands agriculture is prohibited by geographical limitations.
264 People have to trade for barley flour mixed with bean powder. It is called Cham-Pa [illegible]. At meal time they just mix it with tea or milk, and that is their staple food. They eat with their hands; they do not bother with chopstick

264 The manner of eating is greatly affected by the distance from the Chinese,
352 The Ch'iang and Gia-rung tribes, who are nearer to the Chinese, use chopsticks, and their kitchens are built upon a double pattern; that is, they have the Chinese kitchen arrangement, and at the same time also have fire places in the centers of ther kitchens. The Gia-rung who live in the upper valley of the Cha-ku River, and the Black River people, and the Fan people, have only the fireplace and very little furniture in the home; no tables, no chairs, and no beds, but they use furs and woolen mats as bedding.

272 Tea seems to be the life blood of all. Tea drinking to the people of Li-fan county is far more important even than tea drinking is to the English.

D. SOCIAL CUSTOMS IN RELATION TO GROUP LIVING.

1. GRAZING COOPERATIVES

241 Among the Ch'iang and Gia-rung in the drainage area of the Min in the southeast, the people are mainly agricultural. They cultivate the slopes between the high mountains and the deep valleys. The cultivable area is naturally limited, and every inch is valuable.

[1] [the Fan woman, -- Analyst]

342 Cloth strips about 1 1/2 meters wide are sewed onto the sides of the horizontal tent roof. These are fastened to shorter poles (in front about 1.80 meters, on the sides and in the rear about 1 meter) outside the tent walls in such a way that they slant outward like eaves. In this way the entire space enclosed by the tent wall is covered. Around the tent a number of longer and shorter poles and stakes are hewn into the ground in order to stretch the large horizontal middle section of the tent roof and the slanting sides. These posts are fastened to the cloth of the roof with strong ropes made of yak hair. The horizontal roof consists of two symmetrical halves that converge in a line at the center of the two longitudinal sides. These two halves of the tent roof can be pulled apart slightly to permit the smoke from the fireplace below to escape.

354 The fireplace is always in the exact center of the tent and divides
342 it into two equal halves. It consists of a very primitive rectangular hearth made of loam, on the left side wall of which, as seen from the entrance, there are three fire holes. There are three corresponding round holes on top into which the cooking pots are set. The hearth does not extend from the front to the rear of one side; toward the rear it joins the place /20/ where the fuel is stored. The fuel consists of dried yak dung. In front of the hearth is the entrance to the tent. This is separated from the hearth by a wall about 2 meters wide, made of a piece of cloth stretched between special rods. Thus when one enters the tent one does not come directly into the main room but into a sort of anteroom formed by the cloth wall stretched out in front of the hearth. The person who enters is thus forced to turn right or left and therewith enters the left or right half of the tent, the two halves being sharply separated by the hearth and the adjacent area where the fuel is kept.

342 The side of the tent to the right of the entrance may be used only
562 by the men, the left side by the women. It is strictly forbidden to step across the hearth or the place where the fuel is stored. It is also considered very impolite to step over a person lying on the floor of the tent. Strangers, whether women or men, may under no circumstances enter the side not permissible to them. The residents of the tent may themselves set foot on the forbidden half only if they are alone in the tent and are obliged to fetch something from the other side. The woman, however, may not be seated in the right half. The man goes over to the left side to sleep.

352 In the section to the right is the hearth with a type of very primitive "k'ang" (1), that is to say, two short tubular passages are

1. The living room of the North Chinese house has

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a k'ang on the outside wall opposite the door. It is a couch raised about 60 - 70 /centimeters/ from the floor, made of bricks and hollow inside. The hollow area is equipped with drafts and serves as a stove which is fed from an opening in the outside wall. 352

dug through the floor. Fire can be kindled in these and they are connected with the hearth so that the fire gets sufficient draft. /21/

The furnishings are placed chiefly along the wall where the tent roof slopes down and where the tent is thus lower. On the rear wall of the right side, next to the place where the fuel is kept, 1/2 meter above the floor, is the family altar, a simple rectangular wooden box about 1/2 meter high, 40 centimeters deep and I 1/2 meters long. On this family altar stand bronze statues of the Buddha and small bowls for holy water. The rest of the space along the tent wall is chiefly filled with bags made of coarse yak hair, in which provisions are stored, with dried yak and sheep dung, with saddle gear for horses and yaks, and with skins. Guns are often kept on a separate stand. Dried meat and yak maws in which butter is stored are hung from the ceiling of the tent. A section of the right side of the tent is sometimes closed off by boards not more than 20 centimeters high and covered with dog skins. This serves as a special resting place. 778 353 362

The women's section on the left contains first of all the utensils needed for the dairy. These are chiefly three cylindrical wooden tubs 1 to 1 1/2 meters high and 75 centimeters in diameter, whose staves are held together by hoops made of withes. One of these tubs, usually the smallest, nearest the rear wall, is used to store the sour milk. In the center is the butter cask; nearest the front, a large milk tub. The tub containing the butter is closed at the top and has a hole through which runs a long, heavy stamper. Suspended from the ceiling of the tent, above the milk tub, is a bag of coarse material, through which the whey can be strained from the curds. 234 462 342

Next to the tent a short stake is driven into the ground, to which the watch dog is tied. In front of many tents there are also one or two poles 3 meters high with lines from which hang prayer pennants. Very occasionally there is a simple round sheepfold next to the tent, made of boards and poles. 231 788 343

The winter houses are also very primitive. They are usually /22/ placed along the rear wall of a courtyard enclosed by mud walls two meters high. The only opening in the enclosure is a gate in the 342

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is much more tense. Until very recently there were often bloody Mohammedan uprisings against the Chinese government. The last of these took place only eight years ago (about 1928). In such times of unrest when the power of Chinese officials is not very far-reaching, there is a general feeling of great insecurity. The Fantzu often take this opportunity to plunder the Chinese. Nevertheless, the Chinese who fled into the territory of the Fantzu during the last uprising were well treated by them. Since then, however, the favorable relationship between Fantzu and Chinese has deteriorated more and more (for the above-mentioned reasons), so that in 1936 my interpreter doubted whether the Fantzu would assist the Chinese in a Mohammedan uprising.

Key to diagrams on following page:

342
352

w - wall, d - tent roof, r - smoke vent, f - fireplace, ew - wall in front of fireplace, e - entrance, a - family altar, b - fuel, pfl - stakes to fasten down tent roof, p - supports for the tent roof.

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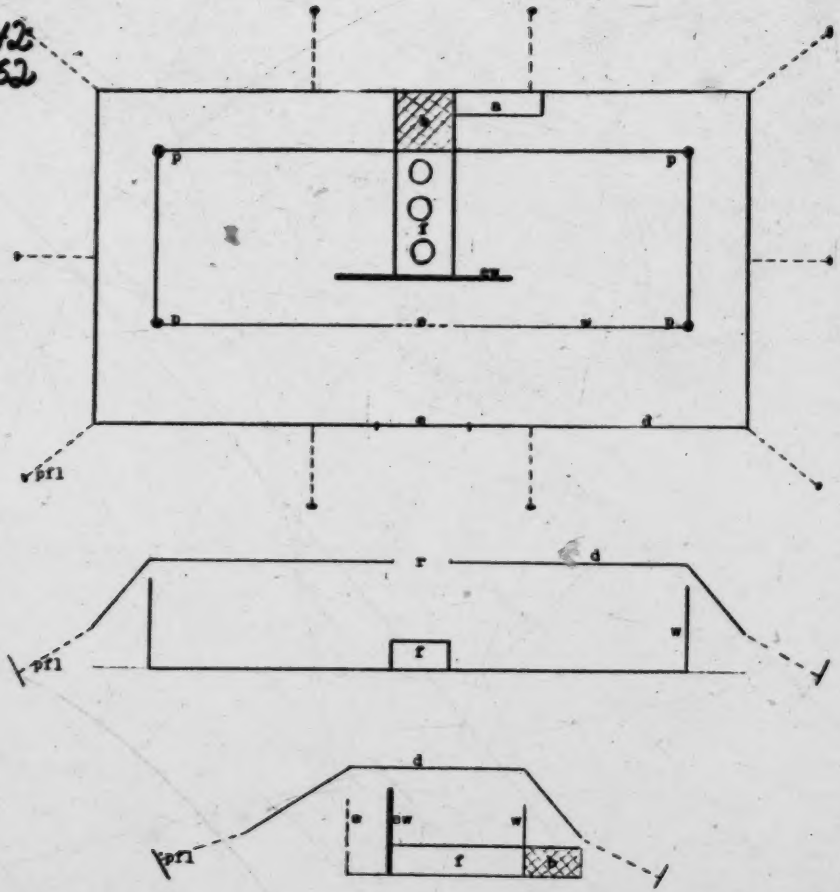

w = Wand, d = Zeltdach, r = Rauchabzug, f = Feuerstelle, ew = Wand vor der Feuerstelle, e = Eingang, a = Hausaltar, b = Brennmaterial, pfl = Pflöcke zur Befestigung des Zeltdaches, p = Stützpfähle für das Zeltdach.

[For an English translation of the caption, see p. 70]